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AN INTRODUCTION TO THE ARABIC
LITERATURE OF THE JEWS.I (*continued*).20. *Alphabetical List of Arabic Names (continued).*

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405. נַאװַװִי, better נַאװִי *Nawawi* or *Nawwawi* (on the different spelling in Arabic see Suj., pp. 265, 267, Suppl., p. 213), Sabbatai, in Raschid, about the beginning of the eighteenth century, author of sermons (Asulai, I, 160, ed. Benj.; *Thesaurus*, p. 122, n. 565: נַאװַװִי! Zunz, *G. V.*, p. 431, ed. II, p. 449, erroneously thought to emend the name, and to read *Novi*), and of Responsa, MS. seen by Asulai (omitted in Benjacob's *Thesaurus*).

405^b. נַאטְסִיר (אל) *Elieser b. Josef ibn al-Nat...*? (MS. Bodl., Neub. 596).

406. נַאטְסִיר *Nâtsir* (inspector), נַאטְסִיר בֶּר, tenth century, at Bagdad (Harkavy, *Monatsschr.*, 1882, p. 168; I do not think that there is a connexion between this name and בני נטיר, ib., p. 169).

406^b. נַאִים (נַאִים) *ibn Nâ'im* (sleeper), Jakob Chajjim, author of Responsa זרע יעקב (Benjacob, *Thes.*, p. 163, n. 282; Zedner, p. 11: Aben Naim).

[נַאִל (אל) *abu Ali* (ap. Harkavy, *Meassef N.*, p. 182, l. 5 from bottom, and p. 183, first line, father of abu 'l-'Ala, and accordingly to be corrected, p. 182, first line), A. 1155, seems to be the Hebrew נַאמן, trustee, secretary, of the community, with the Arabic article, like אַל־נַאמן.]

407. נאציר (אל) נאציר, see under סת.

408. נאציר *Nás'ir* (adiutor, defensor), Abd Allah b. N. (*Med. Jew. Chron.*, I, 153, l. 3; the word עבר has been ejected, p. 152, last line, hence the name אללה in the Index).

408^b. נאקד *Nakid* (liberator), see under פצאיל.

נאקוה, see נקוה.

408^c. נבי (אל) נבי al-*Nabi* (the prophet!). I never met with this name, which a Jew under the dominion of Islam would hardly venture to assume; but Mr. M. Franco (*Essai sur l'Histoire des Israélites de l'Empire Ottoman*, Paris, 1897, p. 285), under the heading "Noms d'origine arabe," gives about a dozen names, part of which we shall rectify at their places, the last, "Annabi, ou Oun-Nabi;" or is this ענבי?

409. נאדר *Nadjdjar* (carpenter, joiner) = Hebrew נגר, and sometimes so written; family name, frequent; see *Hebr. Bibliogr.*, XVI, 68, 136; comp. *Catal. Bodl.*, p. 2605; Zunz, *Lit.*, p. 578; Neub. 266 (Jaisch b. Mas'ud); see also ניאר. At the beginning of the סגולות ורפואות, MS. Michael, 527, these *specifica* are attributed to King Solomon, partly to Abraham ibn הננאר (*sic*), partly to other sages; Neub., n. 502, omits this statement.

410. נאדרה *Nadjara* and *Nidjara* (carpentry), family name; נניארה (instead of ננארה) *Nagiara*, *Nadjara* (Cazés, p. 350); well known are Israel N. and his father Moses, *Catal. Bodl.*, p. 1965.

411. נאדילה *Nagdila* or *Nagdela*, to be derived from the Hebrew נגיד; the Arabs so called Samuel ha-Nagid, and it is more than curious that Graetz preferred the corruption *Nagrela*; see *Catal. Bodl.*, p. 2461; *Hebr. Bibliogr.*, III, 89, XIII, 123; Neubauer, *Ben Chananja*, 1862, p. 24; Amador de los Rios, *History, &c.*, I, 213; Neub., *J. Q. R.*, VIII, 542, n. 1.

412. נאדב (אל) נאדב al-*Nadjib* (the generous, noble), a by-name of Jefet, for whom Schet (שת) b. Jefet composed his Commentary on the Pentateuch with the title . . . חמאת המורה, of which he extracted a compendium entitled חמאת הרומאה (the title is an imitation of the Arabic بدة; cream, butter,

and extract, comp. *H. Kh.*, V, 533-539); the last, written A. 1596, contr. (1286), exists in Palestine (M. Luncz, לוח א"י for the year 5656, p. 83).

נוגמה, see נוגמה.

412^b. נגס *Nadjs* or *Nadjas*, *Nadjus* (impure?), ibn N., MS. Bodl., Neub. 1977, see נצר(אללה). Should it be נגס *Nadjm* (= *Nadjm al-Din*, star of the religion)?

413. נהארי (אל) *al-Nahari* (of Nahar, Suj., p. 318), Sa'id (MS. Bodl., Neub. 2346; Kohut, *Light of Shade*, p. 19).

414. נהון? *Nahun?* family in Africa; Isak (1545), perhaps the same as Isak b. Josef (copyist of a MS. in Trinity College, Cambridge, 1524, *Hebr. Bibliogr.*, XVI, 34, 103); Josef, 1590 (ibid., p. 103).

414^b. נהרואני (אל) *al-Nahrwani?* of Nahrwan, quoted by Saadia Gaon (*Rev. des Ét. Juives*, XX, 135; comp. Harkavy, Resp. 411, and Jose al-Nahrwanai, *Kerem Chemed*, IX, 41).

415. נוואס *Nuwas* or *Nawwas?* (pending? wavering?) Josef b. Ibrahim (Neubauer, *Notice sur la lexicogr.*, p. 27, *Catal. Bodl. MSS.*, n. 1451).

416. נוגמה *Nudjma* ("Nogema," Zunz, *Ges. Schr.*, II, 43, "star": the *waw* expresses the vowel), name of the daughter of Amram b. Salomo Duran (Resp. of Sal. Duran, no. 92).

417. נומי (*Numi* or *Naumi*), ibn N., who told ibn Djana'h what he had seen in Egypt (*Opusc.*, p. 147, ap. Poznański, Mose ibn Chiquitilla, p. 81).

417^b. נור אלעין *Nur al-'Ein* (light of the eye); Josua, MS. Bodl., Neub. 1302.

417^c. נורי (אל) Isak b. Jehuda, MS. Bodl., Neub. 2525.

418. נטף *Nataf* (Zedner, p. 607, Cazés, p. 350), or *Natif?* (impure, ill?); recent family name; Salom N. (Jellinek, *Kontr.*, I. c., p. 36, and see צלטאנה).

419. ניאר *Najar* and *Nijar* (Cazés, p. 350), perhaps only a different spelling of נואר? see this.

419^b. ניסיראן(?) Josef b. Maimun (MS. Bodl., Neub. 287).

420. נמר? b. Salomo (Rabbi), possessor of MS. Munich

118, A. 1401, might be the Hebrew translation of a foreign name "Panther," although hitherto not known; but there is an Arabic proper name النمر (*al-Nimr* or *Namir*), see Abu Bequer ben Khair, *Index librorum*, &c., ed. F. Codera, &c., Cæsaraug., 1894, 1895, p. 511.

421. נעים, this name is an instructive example of the difficulty to read and explain the names. We find the abbreviation of an eulogy, which Neubauer (*Rev. des Ét. Juives*, V, 42) would dissolve in the formula, נ'חו ע'דן י'הי מ'נוחו; but such a tautology is not verisimilar, and therefore I have not adopted it (*Die hebr. Übersetz.*, p. 467, n. 36); perhaps we must read נע"ם, which would present a current phrase . . . עין. We find further, in the eleventh century, the attribute הנעים (the agreeable, Zunz, *Lit.*, p. 583, n. 1, and in the text a recent Mose הנעים, omitted by Neubauer, *Catal.*, p. 365, E 3). In the sixteenth century and later we find a family נעם אף (comp. Cant. i. 16) or *Kalomiti*, viz. David and Samuel (*Hebr. Bibliogr.*, XVII, 111, XIX, 31, and ib., XVIII, 3, to Jellinek, *Kontr. ha-Maggid*, XVIII, 3)¹; Mozes אפנעים (so) is mentioned by Sambari, p. 154.

But there exists a family name *ibn Na'im* (Jakob, *Catal. Bodl.*, p. 1243, ap. Zedner, p. 11, "Aben Naim"), which is perhaps not Hebrew but the Arabic نعيم (Abu Bequer, &c., l. c., p. 511).

421^b. נעמאן *Nu'aman* b. abi 'l-Ridha b. Salim, a physician, probably about 1280; see my notice in Brüll's *Jahrb.*, IX, 82.

422. נפוס? Moses, quoted by Natan b. Jechiel (Rapoport, *Natan*, n. 12; *Hebr. Bibliogr.*, III, 88); *Nufusî*, from a Berberic Kabila (Suj., p. 268), is not probable; still less the old נפוסים of the Bible (*Rev. des Ét. Juives*, XXI, 316).

423. נפיש אלדולה *Nafis al-Daula* (precious of the state), a title of the Karaïtic Nasi Salomo (*Hebr. Bibliogr.*, XIII, 136, which escaped Cazés, *Rev. des Ét. Juives*, XX, 79).

424. נפיע *Nafi'* (utile), ibn N. abu 'l-Makarim, see מכאדם.

¹ Comp. *Die hebr. Übersetz.*, p. 219, n. 707 b. The remark about Benjamin has been neglected by Vogelstein and Rieger, l. c., I, 381.

425. $\overline{\text{נצ'ר}}$ *Na'sr* (adiutor or help); the by-name "abu Na'sr" of al-Farabi is translated into Hebrew אבי ישע; and the same by-name of Samuel ibn Abbas has become the name עזריה or עזריא of his father (*Catal. Bodl.*, p. 2440; Neubauer, *Rev. des Ét. Juives*, V, 52). Simcha b. Gerson Kohen, in his book of names (see the extracts in Wolf, I, p. 38 of the pref., n. 182, where *Nezer* is the pronunciation of the Hebrew word), gives it as an Arabic name corresponding to עזריא (in the sense of עזרה *help*)¹. *Na'sr Allah* ibn אלקאף (?) possessed MS. Bodl., Neub. 1977. *Na'sr Allah* ibn Nadjs (?) called קציף, idem 1461. *Abu Na'sr* is the by-name (?) of Asarja, grandson of Samuel ha-Nagid (*Catal. Bodl.*, p. 2466). *Abu N.*² b. Elischa, contemporary of Jehuda ha-Levi in Alexandria, perhaps had the proper name Samuel (*Catal. Bodl.*, p. 2463), although I do not know a special connexion of this name with the by-name. A forged inscription of a Bodleian MS. (Neub. 313) calls Samuel ibn Tibbon "ibn Asarja" (*Catal. Bodl.*, p. 2482), and Lienthal reads in MS. Munich, 45 (actually 46), in a work of Is. Latif (I, 2. 28), "Samuel Abunazar" [viz. al-Farabi], instead of הפילוסוף הישמעאלי. In my *Catal. Bodl.* I already guessed some mistake, but that is more than a mistake. Abu N. b. Efraim appears in a fragment of Mr. Adler, and abu N. b. al-Mu'allim b. Saul in another. Abu N. al-Kohen (אלכהן), surnamed (יריע) ben Mukhtar (Harkavy, *Meassef Nidd.*, p. 183). Zunz (*Ges. Schr.*, II, 281) quotes Benjamin of Tudela, p. 54, in ed. Asher, p. 102, line 3 from bottom. אבונאצר is totally incorrect in its composition and vocalization. "David *Alnazarensis*," apud Vogelstein and Rieger, *Gesch. d. Juden in Rom*, II, 44, meant "the Christian"?

426. $\overline{\text{אלנקאר}}$ (not נקר) al-*Nakkâr* (rostrum perforans? also

¹ The article "Samuel," &c., in Fürst's *Bibl. Jud.*, III, 242, properly out of place in this book, is a doublet and a plagiarism full of blunders; for instance, he does not know of the forgery in MS. Uri, 257 (Neub. 899), see *Catal. Bodl.*, p. 2444.

² Abu N. is the by-name of four Man'surs in *H. Kh.*, VII, 1184, n. 6864-7, but of twelve Muhammeds, n. 6870-81.

the name of a bird), Abraham (MS. Schönblum, 33; Zedner, pp. 44, 453; *Hebr. Bibliogr.*, XIII, 51, 52, XIX, ...?).

427. ^(אל)נַקָּאשׁ al-Nakkasch (painter, sculptor, see Suj., p. 264, Suppl., p. 212; Cazés, p. 350). Jehuda b. David ibn al-N. copied (1516) the Comm. of Jefet on Psalms. Barges, R. Yapheth, &c., in *Lib. Psalmorum*, p. xxvi, translates erroneously, "*apud gentem Davidicam, quem conservet*" (יִרְמְיוּ is יִרְמְיוּ mercy upon him), hence probably the name of the father is omitted in the Catal. of Paris, p. 38, n. 282. Jehuda b. Abraham ibn N. wrote the Comm. of Jefet on "שופטים" א. "1865 contr. = 274" (!), according to Pinsker, App. p. 169, without indication of the MS.; Cod. Firkow., n. 567, contains the Comm. on perikope שופטים &c. possessed by Abd al-'Aziz ibn Firuz; but the written catalogue says nothing of the copyist. Suleiman al-N. copied (1705) MS. Fischl 15; he is the owner of MS. Bodl., Neub. 2378 (1665?). Daniel b. Mose Jeruschalmi נַקָּאשׁ, of the family Firuz (MS. Berlin, n. 250, *Catal.*, Abth. 2, p. 102), was perhaps himself an artist. Probably we have here the same Karaïtic family during one and a half centuries.

428. נַקְוָה or נַאֲקוּהָ (^{אל})Nakwa, commonly "Naqua." Suj., p. 364, mentions only Nakawi, from a place Nakawa in Yemen; the Jewish family of Toledo, known from the beginning of the fourteenth century (Zunz, *Zur Gesch.*, p. 434 ff., quotes two martyrs about 1200, but ap. Verga, ed. Wiener, p. 27, line 4 from bottom, the name is אַנְקוּוּהָ, which seems identical with אַנְקַאווּהָ, our No. 26? comp. Zunz, *Lit.*, p. 524; Zedner, p. 44, "Alnequa").

429. ^(אל)נַקְרָה? Isak b. Josef b. (ibn) al-N..., perhaps already in the thirteenth century; Zunz, *Lit.*, p. 504.

430. נַקְרִיסִי *Nikrisi*? Jakob b. Musa in Djurdjan (about 1000), mentioned by al-Biruni. The word "physician" in Sachau's translation, p. 269 (quoted in *Revue des Ét. Juives*, XIX, 210), is wanted in the Arabic original, p. 276, l. 7.

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431. סאניש? (*Catal. Bodl.*, p. 1521 : Josef) is probably not سجيس (*alteratus, turbidus*).

432. סאיימן? (*List of subscr.*).

433. סאלם *Sâlim* (perfect), not identical with סלאם, which answers fully to the Hebrew name שלום, while the Hebrew name corresponding with سالم would be שלים; nevertheless, it is possible also that *Sâlim* was adopted by men called Schalom. It occurs already in the thirteenth century with the father of the translator Faradj (*Die hebr. Übersetz.*, p. 974). Salim אלמנאדי, see under מנאדי. Abu 'l-Murdja S. (*fragm. of Mr. Adler*). In a MS. of Mr. Deinard (described in a fragment of his Catalogue, p. 7), f. 140, we read סאלם אברהם (*sic*) אסחרה (*sic*). היא אלסדור לראור סעיד (*sic*) יחיא מן יוסף אלצבירי (*sic*). S. b. Suleiman (MS. Bodl., Neub. 1505). S. b. Harun and S. b. Imran see in the *Catal. of the Berlin MSS.*, p. 166. Suleiman b. Salim אללי, *ibid.*, Abth. 2, p. 80, n. 230; S. הראי, Neub., n. 2370. S. b. Susan (*Hebr. Bibliogr.*, XVI, 59). A family *ibn Salim* existed perhaps in Yemen, to which belonged Abraham, Isak, Ja'hja and Musa (Neub. 2346; Kohut, *Light of Shade*, p. 19); Josef b. S. and Harun b. Josef b. S. (Neub., n. 2328, 2333).

433^b. סאלמה *Salima*, Abraham, Neub. Catal., n. 320; see סלמה.

434. סאסון *Sasun* (recently *Sassoon*, a renowned family in Bombay; for David Sassoon's school there appeared 1860 my *Reshith Hallimmud*), also in the List of subscr., originally, as I believe, a transcription or arabization of the Hebrew proper name ששון *Sason* (see under כמן and פנציל, *Catal. Bodl.*, p. 1899), and must not be confused with the genuine family name שוישן (*Hebr. Bibliogr.*, XI, 136); see under סוסאן.

435. סאקויה *Sakaweih* or *Sakuja*, *ibn*, who was refuted by Saadia Gaon (*Catal. Bodl.*, p. 2168): about the final יה

see *Hebr. Bibliogr.*, IV, 20, 153). Al-Hitī (*J. Q. R.*, IX, p. 435) spells סקויה; comp. *Zeitschr. f. Hebr. Bibl.*, II, 79.

סראנוסי, סאראקסי, סאראנוסי.

436. סבאה *Sabba'h* (swimmer?), Isak, dwelling forty years in Jerusalem (seventh century), Conforte, f. 49, l. 2; Salomo סבה, ap. Gurland, *Ginse St. Pet.*, I, 25.

437. סבאן? *Sabban* (?), List of subscr.; comp. צבאן.

437^b. סבאת? *Subbât* (agile), al-'Hakim S., son of al-'Hakim (1293), MS. Vatican, 358.

438. סביבי *Sabibi*, from a place Sabibu in Africa (Suj., p. 133), David (*Catal. Bodl.*, p. 885). Fürst, *B. Jud.*, I, 201, refers to Svevi, see III, 399; but III, 303 he discerns David Sabibi סביבי "which was perhaps pronounced Svevi," neglecting Wolf, who justly identifies the persons, and gives more correct information of them.

439. סבע, probably the same as סבאע *Saba'u* or *Sab'u* (lion? perhaps originally a by-name of Jehuda? comp. עבאס), family name of Abraham (*Catal. Bodl.*, p. 706), Jakob, Isak, and Samuel mentioned by Conforte; the last is Samuel b. Isak, brother-in-law of Josef Karo (Wolf, III, p. 1110, n. 2088 b, MS. Steinhardt described in *Ben Chananja*, 1862, p. 150).

440. סבעני (ה) *Sab'uni* Schalom b. David, a Pajtan, probably of North Africa. Luzzatto, List of Pajtanim (Ozar Tob, 1880, p. 66); Ahron "Sabeoni," Zedner, p. 665.

441. סבעין *Sab'in* (seventeen), List of subscr. I do not know the origin of the name of the well-known Arabic author *ibn Sab'in*, correspondent of Frederic II. Ibn Sab'in might originally design a man of seventy years, like the Hebrew בן שבעים, and afterwards have become a family name.

441^b. סבענא? Chajjim, MS. Bodl., Neub. 451.

442. סבתון? *Sabtun*, Chajjim, MS. Munich, 162 (= Aumer, n. 971), perhaps an arabization of the Hebrew name שבתי, or from a place in Magrab? David b. Chajjim and his son Ch., MS. Bodl., Neub. 383.

443. סַנְוָן *Sadjwan*. Jehuda b. S. is named in some MSS., instead of Behbod (or Behnud) b. Su'hwan (see סַחְוָן), in the preface of the Arabic book *Kalila wa-Dimna*; but nothing more is known about that very dubious reading (*Die hebr. Übersetz.*, p. 874).

444. סִגְלִמָּסִי (אל) *Sidjilmāsi* (of Segelmessa in Africa, Suj., p. 133): for instance, Salomo b. Natan, author of an Arabic *Siddur* MS. (Neub., Catal., n. 896, omits the name of the place; in the Index, p. 977, he includes b. Natan in brackets as if Sigilmāsi were a family name, see *Bibliotheca Mathematic.*, 1896, p. 109). Jehuda b. Zakari Kohen b. Josef S. is named in a fragment of Mr. Adler. Perachja ha-Kohen al-S., contemporary of Jehuda ha-Levi (Neub., Catal., p. 659, n. 126). On a curtailed form סִלְמָסִי see *Hebr. Bibliogr.*, XVI, 59. In the fictitious letter of "Samuel Maroccanus" the addressed Jew is called Isak of "Subiulmeta" and similar corruptions till "Suiurmenza," in which I have recognized Segelmessa (*Catal. Bodl.*, p. 2437).

445. סַדְבֻן *Sadbun* ("Sedbon," Cazés, p. 353); Josef, author of אֵהָבָה ה', Comm. on זוֹמַת אֵרָא Livorno, 1871, ed. by Jos. "Bocara," composed 1776–8 (Cazés, p. 302)¹. Cazés mentions besides him, Abraham, Jehuda and Mas'ud S.

446. סַדְוִסִי ? (אל), see under מַכְלוּף, Suj., p. 134, *Sadusi* and *Sudusi*, both referring to Arabs, and hardly to be applied here.

447. סַדִּיד אֶלְדִּין *Sadid al-Din* (well directed in the

¹ Benjacob, *Thes.*, p. 57, n. 8, reports MS. Oppenh. 829 qu. as בִּיאֵר הָאֵרָרֹת extracted from אֵמֶת לִיָּקָן, which he refers erroneously to Jakob Zemach! Josef Kohen Tunidji, in his corrections (MS.), remarks that Jakob composed no work of this title (his Comm. on the *Idras* is edited in קול הרמז), and he suggests that the work of J. Maradji is meant (Benj., p. 459, n. 123; Asulai, I, p. 48). Josef Kohen refers to his additions to the article עַל אֵבֹרָה (n. 123), which I have not yet seen. Neub., n. 1918, suggests Isr. Jakob Algasi, but his אֵמֶת לִי treats of סִ'ת הַלְכֹת. Catal. Oppenh. MS., under הָאֵרָרֹת, פִּי הָאֵרָרֹת, after a reference to בְּרִמָּה, קול הרמז, names no author, but remarks that on the margins sometimes *Salomo ha-Levi* [Alkabiz?] is signed. Wolf, IV, p. 1049, n. 24, "in libro א' לִי nescio quo, et ib. una cum libro א' לִי." Evidently the MS. Mich. 646 (Neub. 386, so read in the Concord., p. xxiv) contains the same work as MS. Oppenh.

religion), shortened "al-Sadid"; for instance, the Karaïte, physician at Cairo of the Sultan al-Malik al-'Adil, pupil of the Jew Hibat Allah, born 1161, died at the age of 80 years. His full name, which might be adduced as an example of a long one, is already given (§ 11, p. 624, n. 7). It would be in Hebrew: David b. Salomo b. Israel b. Salomo b. Meborach (see the article in *Hebr. Bibliogr.*, XII, 61; O'seibia, II, 118; Leclerc, II, 218). Another Sadid called abu 'l-Bajjan ibn al-Mudawwar, also Karaïte, was in the service of Sultan Saladin (Sala'h al-Din), and ob. 1184 (see the article in *Hebr. Bibliogr.*, XII, 130, and XV, 130); O'seibia, II, 115; Leclerc, II, 55; Rosen, *Catal. de l'Institut des l. Or.*, p. 99. A third of Damiette was also a renowned physician at Cairo, and died very old 1342 (see the article in *Hebr. Bibliogr.*, XII, 129). Meborach called al-S. Kohen b. Abraham possessed the MS. Bodl., Neub. 1225.

447^b. סהרון Josef Abraham (MS. Berlin, 191).

סהולה, see סהלה.

448. סהל *Sahl* (perhaps originally = سهل الوجه lean of face?), a common proper name, of which Zunz (*Ges. Schr.*, II, 22, 29: Sahal) gives two instances. *Ibn S.* has early become a family name in Spain, but we are not sure of its being so meant if we do not know the proper name of the real father, because *ibn* might design the latter or an ancestor. The diminutive *Suheil* is sometimes substituted. We meet already in the ninth century Sahl, called the Rabbi (רבי, not زبي) of Tabaristan, known as the father of the renegade Ali; I have suggested that he might be identical with S. ben Bischr b. 'Habib b. Hani (? see האני). This Sahl has become, in the Latin translations of his astrological works, much looked for in the Middle Ages, *Zael* Bembic (and other disfigurations); and in the editions "Israelita" became "Ismaelita," so that he first entered Jewish bibliography in the *Catal. Bodl.*, p. 2258 and Add. (see also *Die hebr. Übersetz.*, p. 603; *Bibliotheca Mathematica*, 1894, p. 41). Sahl

b. Mazliach, called abu [l'-] שרי or סרי, is an old Karaïtic author (*Magazin f. d. Wiss. d. Jud.*, III, 143, &c., &c.). S. b. al-Fadhl b. Sahl al-Dustari (*MS. Brit. Mus.*, Or. 2572, Margoliouth, Descript. List, p. 129).

I enumerate shortly some *ben* or *ibn* Sahl alphabetically:

Abraham (Ibrahim) ibn Sahl ben abi 'l-'Eisch (or Aisch) of Seville (1211-51?), a renegade, whose faith in the adopted religion was suspected, and of whose Arabic Diwan an extract, twice printed, has hitherto escaped the attention of the Jewish bibliographers (see *Bibliotheca Mathematica*, 1896, p. 112; Kutubi فوات الوفيات, ed. Bulak, 1866, pp. 29-34)¹, seems not identical with Abraham ibn S. (or סהיל?), who composed religious hymns unknown to Zunz (see MS. Munich, 233). Baruch b. Abraham (1432, Kayserling, *Jahrb. f. Gesch.*, IV, 292). Chajjim b. S. (Pinsker, *Likk.*, App. p. 106). Isak al-Tilimsani (of Tlemsen), at Cordova, mentioned by Jona ibn Djana'h in his grammar (*Litbl. d. Orients*, VIII, 363; Munk, *Notice sur Aboulwalid*, p. 78; Dukes, *Beiträge*, p. 78; *Nachal Ked.*, p. 10; M. Sachs, *Die relig. Poesie*, &c., p. 257), and by Abraham b. David (p. 81, note 6, ed. Neub.). Isak b. Salomo (fifteenth cent.?); *Hebr. Bibliogr.*, XXI, 59; MS. Munich, 392. Abu Omar Josef b. Jakob ha-Dajjan (ob. 1123). Mose ibn Esra, whose article is given in *Die hebr. Übersetz.*, 1024, comp. p. 912; Abr. b. David (p. 75, ed. Neub.), but he is not the author of the hymn שובי נפשי, see סולי, nor to be identified with ben Saul (against Neubauer, *Notice sur la lexicographie*, p. 182; Derenbourg, *Opuscles d'Aboulwalid*, p. viii).

449. סהלאן *Sahlan*, a diminutive of סהל; S. ראם אלכל (head of all? comp. סיר) in a Fragment of Mr. Adler.

450. סהלה? Josef *Sahala* (Zunz, *Lit.*, p. 517, note, and

¹ I owe the notice of this article in Kutubi to my learned friend Dr. Schreiner. Comparing the nine poems inserted there, I found only four identical with those in the Diwan, namely, رَدَّوْا Diwan, p. 10, سل p. 14, ولما p. 18, يَقُولُونَ p. 20, ap. Kutubi, pp. 31, 30, 31, 34. Among the other five of Kutubi there are three long ones.

p. 577), perhaps the same as סהולה? Ibn abi S. is an old family name, perhaps connected with the Hebrew name Simcha or Isak (Isak b. Salomo, 1281, *Catal. Bodl.*, p. 1150; *Die hebr. Übersetz.*, p. 907, n. 318, pref. to his Comm. on Cant. in *Sammelband*, Jahrg. IX; in the incorrect Index of *Med. Jew. Chron.*, II, p. 14, Salomo instead of Isak).

451. סהלן *Sahlun*, diminutive of סהל, seems to have become a family name. Mose S. (if not an Arabic proper name), in the Resp. of Jehuda b. Ascher, f. 16, n. 70; Moses b. Abraham of Ciudad (1498, see *Die hebr. Übersetz.*, p. 649), not *Sahalon*, and much less *Zahalon*, as Neubauer (Index, p. 987) suggests.

452. סודי (אל) *al-Sudi* or *al-Saudi*? probably from the name of a place in Yemen? Ma'ûdha b. Josef (see מעוצה); Salomo and Saadia, sons of Schemarja, MS. Berlin, 168 b (*Catal.*, 2. Abth., p. 17).

453. סויד *Suweid* (diminutive of اسود *black*, سويد *diminutive of سيد master*, Freytag, II, 373). Abu, or ibn S., quoted by (pseudo?) Salmon b. Jerocham on Psalms (Pinsker, App. 134, comp. text, p. 57; Fürst, *Kar.*, I, 70; Chwolsohn, ap. Gottlober, p. 141, 222; Neubauer, *Aus d. Petersb. Bibl.*, p. 109, n. viii, where סויד designates the consonant). Sacharja ibn S. (Harkavy, *Resp.*, n. 370). Cazés, p. 353, "*Suid*," Samuel, p. 153, 161.

453^b. סוילי? see סוילי*.

453^c. סוים? Samuel, MS. Bodl., Neub. 2014.

454. סולי *Suli* or *Sauli*? Josef ibn S. b. David ההאון (ob. 1306), Zunz, *Lit.*, p. 499 (comp. p. 215 against סהל = p. 506, n. 7, not quoted by Neub., *Catal.*, p. 360, xxv b); Luzzatto, *List*, p. 32. The acrostic אלבנסולי is not yet explained, and perhaps that is the genuine name, which has been divided into ben Suli by omission of the article.

455. סונבאל *Sunbal* (سُنْبَلَة is *spica*, *spica nardi*, comp. Hebr. שבלת; the Arabic name is doubtful, see *Hebr. Bibliogr.*, XX, 45, comp. XVI, 34, 103, *Catal. Hamb.*, p. 55; Sujuti, p. 141, has only *Sunbalani*), a recent family name, of which

we know Nachman (1545), Samuel (1574), Schemaja (1524), and "Sumbal" (according to Picciotto, 1797).

456. סוסאן or סוסן *Susan* or *Sausan*, probably a translation of the Hebrew שושן or שושן *Schoschan* (lily), a proper name (Samuel b. R. S., Resp. of Jehuda b. Ascher, p. 11, n. 89, and MS. Bodl., Neub. 864). Ibn S. is the name of an old Spanish family (Zunz, *Z. Gesch.*, p. 436; *Catal. Bodl.*, p. 1899. comp. *Hebr. Bibliogr.*, XI, 25; apud Nachmanides, Num. xxvi. 13, quoted above, § 15, vol. X, p. 121, the edd. (already ed. Lisabon) give שושאן, which would be a spelling half Hebrew half Arabic. Jakob סוסן, see Resp. Isak b. Scheschet, 174. Ibn סוסאן (List of subscr.) are called Isachar b. Mordechai (comp. MS. Bodl., Neub. 318), Mas'ud and Salim (*Hebr. Bibliogr.*, XVI, 59), and see בללח b. Musa ibn S. b. Makluf. Saadia ibn Danan (*Chemda Genusa*, f. 30b) reports that the descendants of Jehuda ha-Kohen at Fas, whose ancestors went from Babylon, call themselves still (end of the fifteenth century) בני אבן סוסן הדיין. There is no reason for this family name suggested, if we might not suppose a legend which connected the origin of the family with *Susa*? Saadia seems to be inclined to legends. I am not sure whether our name is corrupted in Astruc Jacob *Xixen*, *J. Q. R.*, VIII, 495).

457. סוסו? *Susu*? Jakob b. Isak b. S. occurs in Resp. *Jachin u-Boas*, n. 139. Strange is the name סוסו ומימון in MS. Bodl., Neub. 123 (comp. *Catal. Bodl.*, p. 2093). Sujuti, p. 123, has only السوسي.

458. סחואן *Sa'hwan* (aphaeresis of الشحوان *pulcher, longus, vorax*?), Satbona, daughter of Jehuda b. Petachja ibn S., ob. 1349 in Toledo (Zunz, *Z. Gesch.*, p. 413, line 4); comp. also סנחואן.

סחנדר, see סחנדר.

459. סיד, properly سَيِّد *Sajjid* (master); but the Jews of Spain, where the family name occurs in the thirteenth cent., pronounced it probably *ibn Sid* (comp. the celebrated Çid Campeador, see Geiger's *Zeitschr.*, IX, 177), although the

Spanish MSS. give the name of Isak "Rabiçag Aben Cayut," erroneously "Aben Zayut," apud Amador de los Rios (see *Die hebr. Übersetz.*, p. 975; for other false pronunciations or confusions with *Said*, apud Graetz, VII, 467 (hence apud Fürst, *Bibl. Jud.*, III, 196?), see *Hebr. Bibliogr.*, VI, 75). Perhaps the first use of the word was a mere title ("mister," comp. *Domnulus*, *Donnolo*), which in recent times is סִידִי *Sidi* "my master" (*my lord*, *monsieur*; Italian, *messer* = *mio sire*; Holland, *mynheer*); hence the articles סִידִי and סִידֵנָא (our master) with following proper names in the Index to *Med. Jew. Chron.*, II, p. xliii¹, are improper, as, for instance, an article "my lord" would be in an English work. The young author of that Index, of course, did not know the use of these words. I would even suggest that the Jewish witness "Çid" (anno 1039, see Geiger's *Zeitschr.*, l. c.) bore a proper name which is omitted in the document, or by those who made use of it. We find in Spanish documents of 1124 and 1137, Jakob son of Sid (the word is not sure) Isak and Auro Toda, daughter of Sid Crescent (*Revue des Ét. Juives*, IV, 230), where evidently Sid is only "mister"; comp. "Saydo David" (*Revue des Ét. Juives*, IV, 37) and Abraham aben Caydon (*ibid.*, XXII, 105).

Instead of Josef b. סִיד, ap. Charisi, there appears סִידָהם (their master?), ap. Mose Dar'i, and I have doubted whether that is indeed a name. My learned friend Neubauer asserted (Geiger's *Zeitschr.*, X, 227) that it is; but he reported no documentary evidence, and pointed only to סִידָהם (so) as a name of a possessor of a MS. But in his *Catalogue*, n. 202, I find Elia סִידָהָם (and his son Samuel), which is probably no name at all, and has no analogy to סִידָהם, which I shall consider as an error until this strange word be ascertained by another testimonial.

The feminine form of סִיד we shall see under סָה.

A composition of סִיד is perhaps also a mere title, viz. סִיד אֵלֶכָל (master of all? comp. סָהֵלָאן רָאם אֵלֶכָל, above n. 450),

¹ I, 151 we find סִידֵנָא, perhaps = سائدنا.

which occurs A. 1155, ap. Harkavy, *Meassef Nidd.*, p. 182, where אֶלְדֵּל is certainly to be read, according to p. 183, סִיד אֶלְכָּל אֶלִּיָּא יָדַע בֶּן (אֶל) מִנְחֹל, and my quotation above, n. 176, p. 527, is to be altered accordingly.

To the family of *ibn Sid* (or merely *Sid*, but always after the proper name) belong: Don Jehuda (1348, in . . . בִּילִיָּא דִּמַּט. ? see *Archives des missions scient.*, V, 1868, p. 424); Josef at Lerida, mentioned by Charisi (Geiger, *Zeitschr.*, IX, 177); Samuel (seventeenth century, see *Catal. Bodl.*, p. 2481, and MS. Fischl 32, about the confusion with Samuel Sirillo, or Sidillo, see *J. Q. R.*, VIII, 276, 286; *Hebr. Bibliogr.*, XV, 98); Don Vidal (Conforte, f. 45 b). Sacharja, ap. Wolf, III, n. 571 b, is ben סַעִיר, see this article.

סִידְהֶם, see under סִיד.

460. סִידֻן *Sajjidun*? perhaps a diminutive of סִיד? Josua b. Isak (about 1112; Zunz, *Z. Gesch.*, p. 459: "Saidun"), List of subscr.; see also עֶלְעָאֵל.

461. סִינָן (better סִינָא) *Sinan*, proper name, see סִינְאִי.

462. סִינְאִי *Sinani*, from a place סִינָא (mentioned by Neubauer, *Aus d. Petersb. Bibliothek*, p. 129; according to Sujuti, p. 146, Suppl., p. 120, it is in Merw); a Karaïtic family name, which Firkowitz writes סִנְאִי, and seems to derive from the proper name סִינָן (the Arabic سِنَان *Sinān*? from which سِنَانِي, ap. Suj., p. 141, is derived); see more in *Die hebr. Übersetz.*, p. 947, comp. p. 451 (see also צִבְנִי).

463. סִכְנַדְרִי (אֶל) *Sikandari*, and סִכְנַדְרָנִי *Sikandarani*, seems to be an abbreviation of אִסְכַּנְדָּרִי *Iskandari* = Alexandri, of Alexandria, or Iskandarani; the usual Arabic form is اسكندراني (Suj., p. 14; *H. Kh.*, p. 1104, n. 3991); it seems to have become a special family name, also spelt סִכְנַדְרָנִי and אִסְכַּנְדְּרָנִי, where the Jod designates the vowel. Some details are given by the uncritical Josef Sambari, pp. 155, 156 (where Elasar is called אֶבְרָם סִכְנַדְרִי? in the note 2 read "p. 115"), 158, 160. The ancestor Josef, a physician from Spain, went to Alexandria, and then to Cairo, where he called himself Josef Sikandari (in the Index of Conforte, p. 57, is to be

added f. 49 b, the reference f. 56 b, col. 2, under Josef being neglected); his great-grandson(?) Abraham, see ap. Conforte, 30 b, 49 b, 51 a; Asulai, I, p. 14, ed. Benjacob; Wolf, III, p. 57, n. 128 c: סחנררי; MS. Bodl., Neub. 116, A. 1613. Abraham "*Skandari*," ap. Fürst, *B. J.*, III, 344, comp. p. 340, Index, p. 585, col. 2: see also ברקמאי. Suleiman b. David "*Askendari*," ap. Neub., n. 1977, Index, p. 1094. The Karaïte Samuel b. al-Muwaffak Ja'akub, &c. "*called*" (אלשהיר) al-Sikandari, copied MS. Berlin, n. 246, and probably n. 201 (A. 1435).

464. סכני? Suj., p. 138, has al-*Sakani*, of Sakan; but see the following סכרי.

465. סכרה *Sukra*, see under עפיה.

465^b. Dubious is the by-name of Isak b. Moses of Dânia in Spain, who became Gaon in the Orient, according to Abraham b. David, p. 75, ed. Neub., where סכרי בן סכרי in the text, in the note סכני, סכרי (Conforte, f. 7); Jos. Sambari, p. 126, omits the name altogether, a characteristic of his inexactness; the author of the Index of the *Med. Jew. Chron.*, p. xxxvi, gives both places, but p. xliii he gives סכרי בן סכרי (so), p. 75. Sujuti, p. 137, has السكرى al-*Sukkari* (the sugar-merchant).

466. סלאם *Salâm* (peace) = Hebrew שלום (Khalfa b. *Schalum*, ap. Neubauer, *Catal.*, n. 1977, is, according to my opinion, the Hebrew *Schalom*). Salam occurs in the name of the renowned Abd Allah, who is incorrectly called סלאמי עבר אללהבן סלאמי in a fragment published by Neubauer in *Revue des Ét. Juives*, V, 56; see *Polem. u. apologet. Lit.*, p. 112. סלמא acrostic, ap. Pinsker, App., p. 128, has perhaps arisen by a transposition of strophes? It is not the hapaxlegom. שלמא, 2 Chron. ii. 51, 54. In later times *ibn Salam* seems to have become a family name. Simson b. Abraham *ibn S.* is mentioned in ס' הבתים (Revue des Ét. Juives, XII, 83). Ibn "*Slam*" is a physician in Marseilles, 1355 (*ibid.*, XV, 75, 78, 95).

467. סלאמה *Salâma* (perfection; = modern Hebrew שלמוח,

nevertheless it might answer to the Hebrew name שָׁלוֹם (?), originally a proper name. S. b. Mubarak b. Ra'hmun, &c., was a physician, who is shortly called S. b. Ra'hmun, which name reminds of Salmon b. Jerocham (*Zeitschr. D. M. G.*, XXXI, 758; Leclerc, *Hist. d. médec. Ar.*, I, 533; O'seibia, II, 106); comp. Sal. b. Meborach, ap. Harkavy in Stade's *Zeitschr. f. alttest. Wiss.*, 1881, p. 159. Abu Munadim Kohen b. S., see under מִנְאֵדִים. S. b. Josef קמחה (*fragm. of Mr. Adler*).

It has become a family name in later times: Abraham S. (about 1540, in בקשוה, see *Hebr. Bibliogr.*, I, 88, n. 12; Zunz, *Lit.*, p. 535; Landshuth, *Onomast.*, p. 10, repeats the incorrect סלמה of Dukes); Jakob b. Ja'hja b. [ibn] S. (Resp. 166 of Isak b. Scheschet); Josef סלאמה, in שירי זמרה, 1878. See also סלמה.

468. סָלוּם *Sallum* ("Selloum," Cazés, p. 353) seems the Hebrew name *Schallum*, which, however, is not in use; and, according to Gerson, in his book of names (ap. Wolf, I, praef. p. 18, n. 186: "*Salom*"), it answers to "*Schalom*." Ahron S. and Isak S. (ob. 1758, Tischri 519, Jellinek, *Kontres ha-Maspid*, pp. 5 and 28)¹.

469. סַלְטָאן *Sultan* (government and governor, comp. the Hebrew שַׁלְטָן) occurs in the List of subscr.; Samuel S. in MS. Bodl., Neub. 1983 (see Add.); Moses סַלְטָאן in MS. Halberstam 103 ('צ for 'ס in MS. Berlin 97, see Froman, Comm. of Maimonides on Middot, 1898, p. 2). It is curious to meet with סַלְטָן as a proper name of *women* in the Karaïtic epitaphs (ed. Firkowitz, p. 31, n. 106 (A. 975?), p. 46, n. 182, p. 47, n. 187, p. 51, n. 203, comp. n. 204), although there exists a feminine form following here.

469^b. סַלְטָאנָה *Sultana*, fem. form of Sultan, spelt צולטאנה, ap. Jellinek, *Kontres*, l. c., p. 39.

470. סַלְיִמָּאן or סוּלַיִמָּאן *Suleiman* (*Soliman*), the Arabic name for שַׁלְמָה. It occurs even in an old hymn of uncertain origin (Zunz, *Lit., Nachtr.*, p. 45; in the rite of Yemen, *Catal. of the Hebr. MSS. in Berlin*, p. 118, n. 32, to be

¹ צלה, see under סלורין.

supplied in the register of authors, p. 130; the author lived perhaps in the Orient). Several S. in the Index of Neubauer's *Catal.* (Owners), p. 1077, col. 2, and in the epitaph 141, p. 38, ed. Firkowitz (A. 1006?). On a scrap of paper among the fragments of Mr. Adler, I found the name of S. S. אהוונא, ap. Sambari, p. 151 (p. 65, ed. Berliner), is called ibn אהונא or אבי חנא, ap. Conforte, f. 42, note 2, and f. 48; S. ha-Levi, see Conforte, f. 42. Çalema Pardo (1588; *Revue des Ét. Juives*, XVIII, 137).

Suleiman is connected with the by-name abu Ajjub, the origin of which has been given above, § 11, n. 8, p. 624, as well as the reason of the by-name abu Suleiman of the proper name Da'ud¹. Abu S. Obadja, &c. (MS. Bodl., Neub. 626).

470^b. סלימי *Salimi* (Suj., p. 139), Moses (*Catal. Bodl.*, p. 3000, n. 4948).

470^c. סלמה, a woman's name (Harkavy, *Resp.*, n. 546), probably = סאלמה or סלאמה.

471. סמאל *Sam'al* (umbra?), Moses abu S., MS. Bodl., Neub. 1371.

471^b. סמאמא, List of subscr.; comp. שמאמא.

471^c. סמאנה *Sammana*? (a woman dealing in butter), a woman's name (*Resp.*, ed. Harkavy, n. 546).

472. סמברי *Sambari* (of Sambara), Josef ben Isak, author of דברי יוסף, extracts of which are published by Neubauer in *Med. Jew. Chron.*, I (1885), and, with all its inaccuracies (which I have pointed out in various articles of the present section, especially by references to the more exact David Conforte and others), reprinted by Berliner (Frankf. a M., 1896). I have shown elsewhere (*Supplementum Catal. libror. hebr. in Bibl. Codl.*, in the *Centralblatt für Bibliothekswesen*, XI, 1894, p. 504) that some extracts of the

¹ In the name סלמן of the well-known Karaite Salmon b. Jerocham, the ס instead of ש (Ruth iv. 21) is not necessarily the effect of Arabic influence. The Arabic name is סלאמה, see this. Ibn Salmon al-Aschkar (*fragm. of Mr. Adler*).

same book were published at Constantinople, 1728 (see also Benjacob, *Thes.*, p. 104, n. 684, ed. Neub., p. 146).

I am taking advantage of this occasion to offer another new notice respecting Sambari. In his Catalogue, n. 2410, Neubauer gives, besides the name, the words ידיע קאמטייה, which by-name ascertains the identity with the author of the Massoretic work פודתי וסף, MS. Luzz. 59 (ap. Benjacob, *Thesaurus*, p. 456, n. 39), where the name סמקרי ידיע קתאי is evidently corrupted in its first part. I do not know who has bought this MS. It is curious, also, that Josef Alaschkar composed a Massoretic work with the same title, not known to Benjacob (see Neubauer's notice in *J. Q. R.*, VI, 401)¹.

473. סמחון *Sam'hun*. סימחון in the List of subscr. seems incorrect, perhaps brought into connexion with the Hebrew שמחה (comp. Moses שמחון, ap. Conforte, f. 49^b, 52; סמחון, ap. Sambari, p. 162). It is, perhaps, a diminutive of سَمَح (liberal? see *Die hebr. Übersetz.*, p. 542)? Ibn Sam'hun (a Muslim), mentioned by *H. Kh.*, VII, 1208, n. 7807 (only I, 227) is probably abu Bekr 'Hâmid, in Spain (ob. about 1107), see my article in Virchow's *Archiv*, t. 86, p. 126, against the reading سبحون, which A. Muller ignored; he prefers that reading in his edition of O'seibia (II, 51-53, 212) against three MSS. (Lesarten, p. 43); but see his article in *Gött. Gel. Anz.*, 1891, p. 777. Hammer (*Lit.*, VI, 64, n. 5556) gives an article Abd Allah b. Yusuf ibn *Semdschun*, with which at present I cannot confront his source, ibn al-'Abbar. I think the Hebrew testimonies for the reading סמחון are here of some value for the Arabic name. We find Chajjim S. at the beginning of the thirteenth century (*Jeschurun* of Kobak, Hebrew, VII, 37, and *Hebr. Bibliogr.*, XIII, 137). For

¹ סמח (Jakob), ap. Sambari, p. 155, is an abbreviation of סמח וצדה טוב (Psalm xxxiv. 15) used by Jacob Firmon (or Formon? *Catal. Bodl.*, p. 2742), according to Conforte, 36b (Zunz in Geiger's *Zeitschr.*, VI, 152; Ben Chananja, 1861, p. 156; see also Benjacob's note 37 to Asulai, II, 66, n. 435, I, 116). Fürst, III, 756, refers to Formon, but see I, 286 and 280. In the preface of S. Athia to his Comm. on Psalms I found סמחאל קלאבריש בר'.

Ja'isch ibn ["fils de," *Catal. Paris*, n. 228] S. Andalusi, called ibn Soda (?), Mose b. Isak Chalajo composed his Kabbalistic sermons on Canticles (comp. *Magazin*, ed. Berliner, VIII, 115, n. 78, and *Hebr. Bibliogr.*, XIII, 74, XIV, 82, XVI, 68). Jakob ibn S. (MS. Bodl., Neub. 219). Moses ibn S., whose observations are to be found in M. S. Ghironi's לְקוֹסֵי שְׁשָׁנִים MS. (Benjacob, *Thes.*, p. 267, n. 307, not printed, as one would suppose by the notice in Fürst, *B. Jud.*, III, 320).

473^b. סַמִּיָּה *Samijja*? עלי b. Josef (al-Hiti, *J. Q. R.*, IX, 435, 442), dubious.

474. סַמְנוֹן? or שַׁמְנוֹן, occurs in a probably corrupted passage of Schemtob ibn Schemtob, *Emunot*, f. 30. I have proposed to correct Josef b. Samuel (*Hebr. Bibliogr.*, XIV, 81).

475. סַמְעוֹן? *Sam'un* = Hebr. שַׁמְעוֹן? *Hebr. Bibliogr.*, XVI, 9.

475^b. סַמֵּר *Samar* (night? nightly tale?), feminine name, S. bat Josef (*J. Q. R.*, IX, 117).

475^c. סַמְרָקִיל? perhaps Spanish? Scheschet S. (MS. Bodl., Neub. 1578^{11b}).

476. סַנְאָנִי? or סַנְאָנִי, in the List of subscr., looks like the plural of a word from the root سَنَّج or سَنَّس.

477. סַנְדְּיָרִי *Sandjari*? *Sindjari*? Isak, who is said to have converted the Khazar king to Judaism (tenth century), and whose epitaphium, detected by Abraham Firkowitz, gave the impulse to investigate his bold inventions.

477^b. סַנְדֵּר, Sind b. Ali, an astronomer (829–833).

477^c. סַנְדֵּרָה? Samuel (MS. Bodl., Neub. 2008); read סַנְדֵּרָה?

478. סַנִּי (אל־סַנִּי), Sujuti, p. 142, has *al-Sunni*, from Sunna, tradition, and *Sini*, from Sin near Bagdad, and another near Rei. Samuel b. Chesedel al-S. was a Karaïtic author (*Catal. of MSS. Berlin*, Abth. 2, p. 53).

479. סַנִּיָּה? Abu Zakarijja b. (ibn) S...? apud Moses ibn Esra, f. 30 (*Catal. of MSS. Berlin*, Abth. 2, p. 128), is evidently Jehuda b. חַנִּיָּה, ap. Abu 'l-Walid, הרקמה, p. 122; both readings doubtful.

480. סַעְאָדָה *Sa'ada* (beatitude), abu Zakarijja Jahud

(= Jehuda = Ja'hja?) ibn S. was a physician of the twelfth century, to whom Ali ibn Ridhwan addressed some medical treatises (O'seibia, II, 103-4). In my notes to Baldi, p. 48, the word "abu" is wanting; see *Hebr. Bibliogr.*, IX, 17, comp. Leclerc, *Hist.*, II, 529; MS. Gotha, ap. Pertsch, IV, 71, n. 8, does not mention the address. Moses b. Khalifa S. (*Catal. Bodl.*, p. 2997, n. 8860).

481. סַעַד, properly *Sa'd* or *Sa'ad* (felicity), a very frequent proper name (*H. Kh.*, VII, 1201, n. 7522-42), with the article = *Sa'd al-Din* or *Sa'd al-Daula* (סַאד־אֵל־דָּוֵלָה), which was the name of the physician in ordinary of Argun (1291; d'Herbelot, s. v. Argoun [I, 408 of the German translation], quoted by M. Jost, *Gesch.*, VIII, 20, hence Carmoly, *Hist. des méd.*, p. 60). Ja'hja "called S." occurs in a fragment of Mr. Adler. S. b. Man'sur ibn כַּמּוּנָה (thirteenth century), the renegade, composed a remarkable work about the three religions, of which some extracts have lately been published (*Catal. of MSS. Berlin*, Abth. 2, pp. 65, 217, and Goldziher in the *Festschrift* to my eightieth birthday).

Perez Josef ibn S. (MS. Bodl., Neub. 2328). *Abu* S. Isak b. Abraham ibn Esru (twelfth century), see Harkavy, *Chadaschim*, n. 7, p. 47. It occurs without a proper name, and, as far as I know, not connected with any one. It is a by-name, of which are known some instances: al-Zajjat (the olive-merchant, 1755; Harkavy, *Meassef Nidd.*, p. 183); al-Attâr (the apothecary; quoted by Suleiman ibn al-'Haffats, *Catal. of MSS. Berlin*, Abth. 2, p. 98, n. 246); abu S. b. Dosa, called ibn סַפְרָאָה (? MS. Bodl., Neub. 1971, p. 659, iii. 10); Zard Kalim, author of a medical compendium (160 chapters) in the Persian language; the author (see Wolf, III, p. 9, n. 31c) compiled it, according to the preface (MS. Lugd. Bat., III, 273, n. 1386, written or composed about 563 H. = 1168), from the works of Aristotle, Hippocrates, Socrates¹, Lokman(?), Joh. Masaweih, Ja'akub al-Kindi, Galen, Muhammed

¹ سقراط وبقراط seems to be a juxtaposition originated from its rhyming and an imitation of Gazzali's preface to *Tahafut al-Filasifa* (*Die hebr. Übersetz.*, p. 329, comp. p. 888).

[ben] Zakaria [i. e. al-Razi], and all the masters, &c. The catalogue continues: "postea (e lingua Hebr.?) Persice vertit." The suggestion of a Hebrew original is very improbable; the work is one of the oldest Persian works of medicine in the Persian language, and the "translation" is probably not meant of the whole work, but of its single quotations or extracts. Perhaps he is also the author of the anonymous n. 1387-9. Leclerc, *Hist.*, II, 336, gives an insufficient article, identifying the Persian MS., Par. 157, according to the old *Catalogue* (there is no other of the Persian MSS. as yet published), t. I, p. 285. The author is called there abu Sa'id b. Hosein. It is written 951 H. (1544); see Alb. Haller, *Bibl. med. pract.*, I, 414.

481^b. סַעְדָּאן *Sa'adan* (comp. *H. Kh.*, VII, 1262, n. 7570, 7571, *Die hebr. Übersetz.*, p. xxx), S. ibn 'Hadid (*Resp.*, ed. Harkavy, n. 370); abu S. b. Abraham, a Karaïte (ap. al-Hitî, *J. Q. R.*, IX, 433, 938), perhaps instead of סַעְדִּיאַל (= Saadia, Arab. סַעְדִּי)? he is beyond doubt identical with Saadia בִּנִי (see above, n. 45, where read, *Hebr. Bibliogr.*, XX, 99, and n. 214, p. 536, note 2) b. Abraham, ap. Mordechai b. Nisan, *Dod M.*, f. 11 b (Catal. Lugd., p. 86). The correct reading is, perhaps, בִּנִי (*Simcha Isak*, f. 21 b), if a name of a brother be ejected; abu Jizchak Abraham who follows, ap. al-Hitî, is omitted, ap. Mordechai and Simcha.

482. סַעְדֻן *Sa'dun* or *Sa'adun*, probably a diminutive of Sa'd, like other names ending with *un* ('Abdun, Sabtun, Sahlun, Sajjidun, Sam'hun) derived from a proper name. ב. Chalfon אֶלְפַּלְכִי in MS. Bodl., Neub. 1462, is probably an inexactness of the writer, who spells also תַּפְצִיר instead of תַּפְסִיר; מִנָּח daughter of S. (*Resp.* of Sal. Duran, 464); "Sadun" Carcula, ap. Zunz, *Z. Gesch.*, p. 520; Sadonel, ap. Giovanni, quoted by Zunz, *Ges. Schr.*, II, 29, is probably to be divided, and *el* the beginning of a following name, perhaps the article.

By-and-by S. became a family name, and perhaps Abraham ben S. (*Revue des Ét. Juives*, V, 48) is already

=*ibn* S. Josef S., MS. Bodl., Neub. 1093; Samuel b Moses S. made the divisions of the Karaïtic book מרשד (*Die hebr. Übersetz.*, p. 947; *Catal. of MSS. Berlin*, n. 201); Eliezer "Saadon," Zedner, p. 665; David and Samuel "Saadon," printers at Livorno, 1809 (Cazés, p. 288); Samuel printed *Kohelet* with the Comm. חמדת ישראל by J. J. Drobitscher (private communication of the late Rabbi Jare, Feb. 21, 1879, comp. Zedner, p. 144). Simon ibn S. (MS. Bodl., Neub. 796?). A collection (מוֹמֻזְעָה) of S. is mentioned by Pinsker, App., p. 192. Hence I believe that the name Mose b. סַעְרִיִן, ap. Pinsker, pp. 51 and 98, is an error for סַעְרִן: a diminutive of Sa'adia it cannot be. Schorr (*he-Chaluz*, VI, 70) refutes the conjecture of Pinsker based upon that more than dubious name.

סַעְרָה, see סַעְרִיה.

[סַעְרִי Moses (Sambari, p. 151) is not a *nomen relationis* to סַעַר, which exists in Arabic (Suj., p. 136, Suppl., p. 114), but an *apokopé* of סַעְרִיה; for instance, Sa'adi ha-Levi, printer and author of Spaniolic poems, &c. (*Hebr. Bibliogr.*, X, 124; Kayserling, *Bibl. Esp.*, p. 96). He says, אִי מִי הָלִי (so) אֶלְקִנִּיא, that is, "e mi al-*Kunya* (é) Levi."]

482^b. סַעְדָּה *Saadat* (= סַעְרָה?), feminine name (Firkowitz, *Abne Sikkaron*, p. 49, n. 194, p. 85, n. 331).

482^c. סַעְרֵל? Ja'hja ibn abi S.? (MS. Bodl., Neub. 2511).

483. סַעְיֵד *Sa'id* (fortunate), one of the most common names amongst the Arabs (*H. Kh.*, VII, 1205, n. 7670-7752); with the Jews this is the common translation of *Saadja* סַעְרִיה (not סַעְרָה, as ap. Wolf, praef. p. 38, n. 188); it occurs in the List of subser. Zunz, *Ges. Schr.*, II, 29, gives three instances: (1) *Dod Mord.*, p. 107 (ed. Wolf), where I find only (line 1) Jefet b. צַעִיר; (2) d'Herbelot (IV, 34, German translation), S. b. Hibetallah is no Jew (see Virchow's *Archiv*, t. LII, p. 482; *Hebr. Bibliogr.*, XIV, 40); (3) Uri, p. 40 [n. 240 = Neub. 619] = *Saadia* b. David of Aden, 1451 (see עַרְנִי). We are nowadays more fortunate, and have more "fortunates," viz. instances of the name Sa'id, and the oldest is no less than the Gaon Saadia (ob. 941), who called

himself so, even in an acrostic of a hymn (see Bacher, *Revue des Ét. Juives*, XXXV, 291)¹. Perhaps his contemporary Sa'id b. Ali, called ibn اشميا, at Rakka in Egypt, mentioned by Mas'udi (*Biblioth. geogr.*, ed. De Goeje, VIII, 213), was also a Jew?

To illustrate the popularity of this name, I give here a short list according to the alphabet of the name of the father or of any by-name whatever, and at the end a number of Sa'ids only known by their sons. S. (1615 in Yemen, MS. Berlin 230, omitted in the *Catal.*, p. 8); S. b. Abraham (Neub., n. 2333); b. Abraham al-Magrabi (MS. Berlin 115); b. A. Sarmani ("Seid," ap. Vogelstein and Rieger, *Gesch.*, &c., II, 131); ibn Baruch בייטון (see מאור ושמש, f. 12, below); b. Daud אדרמארי, author of מדרש הבאור (Kohut, *Light of shade*, p. 12)², we do not know either in the Arabic or Hebrew language; b. Hasan al-Iskandarani (a Karaïte?) in Egypt (about 1300-1320?), a renegade, who shows in his attack on Judaism little knowledge of language and literature (see the article of Goldziher in *Revue des Ét. Juives*, XXX, 16); b. Hibat Allah (MS. Berlin, n. 115); b. Ja'hja of דראע (so Neub. 2333); b. Jehuda b. Esra (Kohut, l. c., p. 18; "Sadid" in *Hebr. Bibliogr.*, XIII, 59 is an error); b. Josef (Neub., n. 2328); ibn Mas'ud (ib. 2493); b. Ma'udha al-Okbari (MS. Berlin 148, *Catal.*, Abth. 2, p. 8); אלנרי (Kohut, l. c., p. 19); b. Perach (Fara'h?) b. Sa'id (Neub. 2493); אלנארי, see נארי; אלקאע (? Neub. 1292); אלשיראן, see שיראן.

Sons of Sa'id are: Achijja (MS. Bodl., Neub. 2328); the Karaïte Asarja (Wolf, III, n. 1775 d); David b. S. Mordok (MS. Berlin 237, Abth. 2, p. 83); Ibrahim b. S. b. David (Neub. 1505); Salomo (Neub. 2328, 2499); Zemach Kohen b. מעייר (so) in נאוו קירש, edited by his grandson Chajjim of Tripolis (Leghorn, 1872).

¹ The existence of "Jefet b. Said" is more than doubtful (above, n. 214, p. 537, note 2), and recently Harkavy, *Chidduschim*, n. 7 (1895-6), p. 50, note 2.

² When I published the first *Catal. of Berlin* (1878) I was not able to know the notice of Lawani in Neubauer's *Catal.* (1886), and to make researches about the name אדרמארי. Suj., p. 111, gives اليماري al-Dsimari, from the town Dsimar in Yemen.

We find the by-name *abu Sa'id*, for instance, of the following persons: A. S. b. abu Ali (al-Hitī, *J. Q. R.*, IX, 433, 439), see under חֲטִי; Ahron b. Moses b. Ascher (Strack, pref. to the ed., p. 13); Chalfon ha-Levi of Damiette (al-Dimjati אֶלְדִּמְיָטִי), contemporary of Jehuda ha-Levi (*Divan*, ed. Brody, n. 17, 55, 73; Neub., *Catalogue*, p. 649, n. 799, and p. 689, n. 86), evidently the son of Natanel in a Bodl. fragment (*J. Q. R.*, VIII, 554); b. אֶלְקִישׁ, see under קִישׁ; Faradj b. Chisdai (*Catal. Bodl.*, p. 1804); Josua b. Dosa, named בֶּן קֶרֶה (?), contemporary of Jehuda ha-Levi (Neub., *Catal.*, p. 645, n. 64, with the var. lect. abu Sa'ad); al-Hasan b. abu S. b. 'Azrikam . . . , ap. Pinsker, App., p. 64¹.

We remark that Sa'id may also be the Arabic name for the obsolete (Karaïtic?) סַעְרִיָּאֵל (*Sa'adél*), instead of Saadia, for instance, Da'ud b. S. b. Josef al-Makki (Pinsker, App., p. 64); S. b. Obadja (Neub., n. 125); Sar Schalom b. S. (Neub. 594, A. 1292). The composition *Sa'id al-Daula* as a by-name of Muwaffak, son of abu 'l-Barakat (so is to be corrected, *Hebr. Bibliogr.*, XII, 131), is, however, confirmed by the analogous Sa'id al-Din (*H. Kh.*, VII, 1207, n. 7754); see also סַעַר.

484. סַעִידָה *Sa'ida*, feminine form of the preceding name; also translation of the Italian *Ricca* (Zunz, *Ges. Schr.*, II, 60, comp. p. 68 סַעִירָה, probably incorrect), *Catal. of MSS. Berlin*, n. 230, Abth. 2, p. 80.

485. סַפַּאֵר *Saffar*? (librarian, bookseller, bookbinder?). List of subser.

סַקִּיָּה, see סַקִּיָּה.

486. סַקְטָאֵר *Sakatar*? see סַקְטָאֵר.

¹ Abu S. al-Jamami (so, see Suj., p. 284, Jamami and Jamani) was no Jew, as I suggested in *Hebr. Bibliogr.*, IX, 17; his name was Fadhl b. Sahl, and he had a son, abu 'l-Faradj, who is mentioned after his father by O'seibia (I, 238, 240, 244; *Lesarten*, p. 30), but is omitted by Hammer and Leclerc (I, 378), and confused with a homonymus b. Sa'id in the other recension of O'seibia (Wüstenfeld, p. 136, n. 34).—Abi Sa'id b. abi Surur (comp. Muhammed ibn abi Surur, ap. *H. Kh.*, VII, 1163, n. 6170) al-Sawi (ap. *H. Kh.*, V, 329; Poznański, *Rev. des Ét. Juives*, XXXIII, 310) is probably better al-Samiri (Samaritan), ib., IV, 501, VII, 1207, n. 7848.

487. סַקְלִי or סַקִּילִי, סִיקִלִי *Sikili*, of Sicily = סַקְלִי 'Sakali (Suj., p. 162); different authors are collected by Zunz, *Z. Gesch.*, p. 516, amongst whom Jakob; another of that name (*Catal. Hamb.*, n. 69, p. 30; *Hebr. Bibliogr.*, XVI, 107), List of subscr.; צַקִּילִי Samuel b. Nissim (Bacher, *Revue des Ét. Juives*, XXII, 135): see also רוק.

488. סַקְסִיק? List of subscr.

489. סַרֻדְי *Sarudj*? Israel, also written (erroneously) סַרוֹק; *Sarudji*, ap. Suj., p. 135; *H. Kh.*, VII, 1211, n. 1911.

490. סַרוֹק *Saruk*. I cannot produce any argument for its being originally a proper name. Menachem ben (= ibn?) *Saruk* is a renowned lexicographer of the tenth century. Recently S. appears as a family name; see *Catal. Bodl.*, 2501; Zedner, p. 680. *Saruco* is a Spanish or Italian form of S.

491. סַרֻר *Surur* (gaiety); *abu S.* (father of gaiety; occurring among the Muslims) b. אֶלְכָּאֵף (*fragm. of Mr. Adler*). Comp. the note to n. 483.

491^b. סַרִי, see שרי.

491^c. סַרְמֹן? Isak (MS. Bodl., Neub. 12).

492. סֵת (*Sitt*, a vulgar contraction of سَيِّدَة *domina*, Freytag, II, 282) has become a proper name, like *Donna* in Spain and Italy¹, and already Maria (מֵרִיָּה) in Chaldaic; comp. סִיד. For instance, S. the wife (זִיוָּה) of R. Sakkaj (*fragm. of Mr. Adler*); S. al-Scheikh Zedaka, in a sermon of Isak Gaon (not explained in Geiger's *J. Zeitschr.*, X, 224, and *Hebr. Bibliogr.*, XII, 20); but it has not ceased to precede the very proper name of a woman as a title ("lady," "madam"). However, I am not sure whether, in the following instances, the word following *Sitt* is not rather a complement of that name, and forms a composition the

¹ Bona Donna (*Revue des Ét. Juives*, XX, 127, n. 28, p. 133), widow of Jehuda קוֹי (not *cousin* but Jekutiel, see *Letterbode*, XII, 57); Donna, ap. Zunz, *Ges. Schr.*, II, 45; also the daughter of Jehuda b. Ascher (*Testam.*, p. 17); *Hebr. Bibliogr.*, XI, 71; MS. Hamb. 283; Munich 128, "la il. Señora la Señora Dona" (Spanish translation of the Psalter, ap. Denis, *Catal. I*, p. 1990, n. xviii).

significance of which is not always clear. סַת אֶלְאֶהֶל (lady of the people?), widow of the Sheikh abu 'l-Fadhl אַלְעִירִי (Harkavy, *Meassef Nidd.*, p. 183); ס' אֶלְבְּנָה (lady of the daughters, Zunz, *Ges. Schr.*, II, 47, among the European names); ס' אֶלְטֶרָה (wife of a man who has many wives? favourite? see in *Resp.* of Maimonides, n. 154, it is a virgin, but the name might have been given to such after having lost its genuine signification); ס' אֶלְכֵל (the mistress of all?), see under פֶּרִי; ס' אֶלְנֶאֱצָה, daughter of abu 'l-Munadim b. Bakâ, 1155 (Harkavy, l. c., p. 182). Dubious is the name, spelt סַתְבוּנָה or סַרְב' (Zunz, *Z. Gesch.*, p. 413), or סַט', סו' (Zunz, *Ges. Schr.*, II, 47; see *Hebr. Bibliogr.*, XVII, 53). I hesitate before assuming a compound of the Arabic *Sitt* with the European *Bona*, and likewise before a feminine *Sadbuna*, since I am not sure even about סַרְבִּין as a proper name.

A diminutive is perhaps סַתָּאן *Sittan*, daughter of Jefet, widow of abu Na'sr al-'Seirafi (*fragm. of Mr. Adler*).

I do not venture a suggestion about a possible connexion of the feminine names סַתְהוּם (Zunz, l. c., II, 44: Sethum, comp. supra, n. 459) and סַתוּת (ibid., p. 68).

492^b. סַתָּאן, see under סַת.

493. סַתְהוּן *Sathun*, Zedner, p. 681; Moses Esra S., quoted by Sal. Tawina, חנוכת הבית לרור (Calcutta, 1885).

493^b. סַתוּלָה, in a *Resp.* of Josef ibn Megas, dated 1113 (printed in the collection פֶּאֶר הַדּוּר, n. 211, Zunz, l. c., II, 68), at once with "Donna," is perhaps European (Stola?).

ע

494. עַדִּיגְגָּ *Adijjâ* was the name of the father of the poet Samuel, renowned for his fidelity, which became proverbial, before Muhammed = Hebrew עֲדִיּוֹ or עֲדִיָּה; عدي (*Adi*) is an old Arabic name, occurring before the names of the Hebrew patriarchs and other biblical names were introduced by Muhammed, and still occurs in the List of subscr. See Rapoport, *Bikkure ha-Ittim*, A. 584, p. 74, note 1; Fleischer,

Litbl. d. Orients, II, 53; *Hebr. Bibliogr.*, VIII, 18, XIV, 78, XVI, 90.

עאלולה, see עבר אלולי.

עאפיה, see עפיה.

495. עאקולי (אל) *al-Ākuli* (from 'Ākul, near Bagdad, Suj., p. 172); ibn al-'A., elsewhere unknown, is named in a marginal note of a Bodl. MS. (not in a fragment, as Graetz, V, 543, has it, with a very bold and improbable conjecture, borrowed by Fürst, *Kar.*, II, 102, and notes, p. 36).

496. עבאדי (אל) *al-Abbadī* or *Ibadī* (Suj., p. 173, Suppl., p. 160), certainly not "Ebadai," Mordechai, ed. of *מקראי קרש*, 1873, and *חן מדרבי*, 1879 (Van Stralen, *Catal. Brit. Mus.*, pp. 67 and 267). Jakob A. (MS. Bodl., Neub. 612); ינטוב (*sic*; Jomtob, Index, p. 1095?) b. Isak (possessor of MS. Bodl., Neub. 1977)

497. עבאס 'Abbas (lion; comp. the art. אסר, hence = Jehuda: in romance languages: Leon, Leonie; in German: Löwe, Loeb; Jewish German: Leb, Leib; Hebrew אריה and לביא, Turkish: Arslan¹, in consequence of Gen. xlix. 9). Indeed, the oldest instance of this name is that of Jehuda (*Catal. Bodl.*, p. 2441), father of Samuel, the renegade (twelfth century), who composed the controversial "If'ham al-Jahud" (*Zeitschr. für Hebr. Bibliogr.*, II, 1897, p. 189; Schreiner, *Monatsschr.*, 1898, p. 129). Next comes Jehuda [ben?] Samuel Abbas, a Spaniard of the thirteenth century (*Die hebr. Übersetz.*, p. 35). Jomtob b. Jona עבאס (!) בן אביש (*Resp.* of Jehuda b. Ascher, f. 30^a b, 35, wanting in the Index). Three Moses before the eighteenth century are mentioned by Zunz, *Lit.*, p. 342, to which I add the following references: (ad 2), about 1400, see the article, Moses Abbas, in the *Hebr. Bibliogr.*, XIV, 79 and p. viii, whence Graetz (Abenhabez), ap. Loeb (*Revue des Ét. Juives*, XXV, 149); (ad 3), A. 1578, see Conforte, f. 40, 43, 44; Carmoly, *Hist. des méd.*, pp. 165, 295! see *Hebr. Bibliogr.*, l. c.; (ad 4), 1660, also *Jehuda* (without Moses) A. of Hebron, Wolf, III, p. 557, n. 764 c;

¹ *Resp. Schaar Efrajim*, n. 101. 109, *Litbl. d. Or.*, VII, 79.

"Jehuda עכאס Achas," De Rossi, *Wörterb.*, under Abbas, p. 7; the MSS. of the Bodleian Library are not sufficiently described by Neub., 822-3 (see *Catal. Mich.*, under n. 793). The inedited כסא הכבוד (Benjacob, *Thes.*, p. 246, n. 256) is existent in MS. Halberst. 346. I do not know whether it is the same MS. formerly belonging to the bookseller Fischl-Hirsch, which I saw (1887) with an acrostic at the beginning. On Moses *Abenabaz* of Tortosa (*Hebr. Bibliogr.*, אביס, ap. Graetz, IV, 113, and above).

In later times we find: 1703, *Ahron* (Wolf, III, p. 80, n. 1976: עבאש *Abhas* (*sic*)=p. 70, n. 175 ב: אבעז *Abhes* (*sic*); Josef (after 1672), copyist of MS. Kauffmann 45 (1898): 1709, *Rafael* b. Josua (Wolf, III, p. 998, n. 1914 f: עבאש *Abas*): 1693, died Samuel b. Isak "Abaz" (*Abas*), translator of Bechai (Wolf, III, p. 1068, n. 2031 d: אבז), Kayserling, *Bibl. Españ.*, p. 1. The same name seems Jusaf ben Abasis in Portugal (Kayserling, *Revue des Ét. Juives*, 1896, t. XXXII, p. 282).

498. עבאסי *Abbási* (from Abbas, or Abbasa, or Abbasijja, in Egypt, Suj., p. 173, Suppl., p. 162); Samuel b. [ibn?] עכאסי (*sic*), a contemporary of Jomtob b. Abraham al-Ischbili (זכרון, f. 36 d, see the note of Halberstam), is certainly to be corrected עבאסי, and likewise the name of the translator Jakob ibn עכבאסי, according to the late Dr. Perles (*Die hebr. Übersetz.*, p. 554, i, iii).

499. עבד *Abd* (servant¹) only used in compositions, in Karaitic MSS. sometimes only indicated by the abbreviation ע' (*Hebr. Bibliogr.*, V, 50). The subsequent word is, as far as I know, one of the "hundred fine names" of God². In

¹ Namely, of God, see Monier-Williams, *Buddhism*, p. 356. S. Romanelli, משה בשר, pp. 68, 69, makes some interesting (but not all correct) remarks about our subject.

² A name *Abd al-Daula* (אלדולה), as far as I know, does not exist. In the *Index of Med. Jew. Chron.*, II, p. xx, we find דולא (so) marked by a superior line as a geographical name, but I, 157, line 8, there is עבד אלדולה (so also in ed. Berliner of Sambari, 44); p. 1, Berliner adopts Neubauer's proper emendation עבד; but p. 74 he reproduces עבד after Neubauer, p. 156 (where

the *Monatsschrift*, 1882, p. 325, I gave an alphabetical list of such composed names then known to me, with references to the persons who bore them. I propose to give here merely the names of God composed with *Abd*, their pronunciation and meaning, omitting the references given in the *Monatsschrift*, and adding some others.

¹ע' אללה 'Abd Allah (servant of God), Hebr. עובדיה ¹Obadja², also the diminutive form עבִיד אללה 'Obeid (or 'Ubeid) Allah; for instance, in the family of Maimonides, descending from an ancestor Obadja, in translations from the Arabic, עבִיד האלהים or עבִיד האל (Catal. Bodl., p. 1862, Pinsker, App., p. 169 [not 68 as in *Monatsschr.*, 1882, p. 237], Obadja called אלכאון = Abd Allah, text, p. 267), see the note of the editor of the anonymous book הישר on the Pentateuch, P. חיי שרה; the remarks of Fürst, *Litbl. d. Or.*, VII, 532, are not correct. Abd Allah, MS. Bodl., Neub. 2378; Samuel Amram Abd Allah, *ibid.*, n. 611. Abd Allah and Obadja are still frequent in Africa (Cazés, *Essay on the Hist.* . . . p. 52).

The history of these names forms a chapter in the evolution of religious thoughts, and has been recently treated by biblical critics. The heathen called themselves servants of some deity, whose name was in later times changed into a name of the only real God. Besides the proper names we have to take into consideration the phrase as an attribute or standard designation. Moses is called עבִיד יהוה, and so even in 2 Chron. i. 3 and xxiv. 6, although in two other passages of this book (1 Chron. vi. 34, 2 Chron. xxiv. 9), as in Neh. x. 30 and Dan. ix. 11, the tetra-

in the note read p. 115, instead of 113). Berliner, however, p. viii, proposes to read everywhere עבִיד!

¹ 1 Chron. ix. 16, for *Abda*, Neh. xi. 17. עבִידא Jer. xxxvi. 26 never came in use. عابد الله as a proper name (Jellinek, *Namens- und Sachregister zu De Rossi*, p. 30) is obsolete.

² Obadja ha-Rofe ha-Babli b. Ahron b. Usiel Kohen, Landshuth, *Onomasicon*, p. 301; Zunz, *Lit.*, p. 104, 581; *Hebr. Bibliogr.*, XVI, 59, בבלי, in Jerusalem, 1568 (הרקנות, n. 131); Jekutiel b. Usiel b. Obadja ha-Kohen (1316), MS. Bodl., Neub. 814⁵ (p. 163), see below, עבִיד אוראם.

grammaton is avoided, and represented by **האלהים**. Daniel is addressed (vi. 20) **עבד אלהים חיה** "servant of the living God": and Biscioni (*Biblioth. Ebr. &c., Catalogus*, p. 152, ed. 1757, p. 487) would derive the name "Moyse Habel Allah" (omitting the word *ben* in Montfaucon's description) of Maimonides, not from Moses, but from Daniel! Muhammed, son of Abd Allah, in his *Koran*, introduces Moses as "Kalim Allah" (addressed by God); but Moses calls himself (Sura xx. 111 and xxxiii. 69 a *varia lectio* of **عبد** Abd Allah, and so Jesus (xix. 31), yea, Muhammed himself, is called Abd Allah by the Djinn (lxxii. 19), which seems to imply that he considered this designation to be peculiar to the principal prophets and founders of religions. But he gave the name Abd Allah to some Islamitic proselytes, as Abd al-Schams (Weil, *Muhammed*, p. 43, comp. p. 344: *ibn Abd Rabbihi*, son of the servant of his master).

D'Herbelot, in the article "Baktischua," which he declares to be in Persian "Fortune of Jesus," and, according to a note of Reiske, is the same as Ebed Jeschu, servant of Jesus (II, 561 of the German translation), quoted by Amoureux (*Essai, &c., sur la médecine des Arabes*, Montpellier, 1805, p. 86), contends that the name Abd Allah was not in use with the Christians! But his Abd (Obeid) Allah, son of Djibril, remained a Christian (*Die hebr. Übersetz.*, p. 657); and a Christian monk was likewise named Abd A. ibn al-Tajjib (ob. 1061; *Catal. of the Hebr. MSS. in Berlin*, Abth. 2, p. 64).

The first known Jew called Abd A. is perhaps not later than the first known Arab so called, viz. Abd A. ben Salam, ibn, or abu 'l-'Harith of Kheibar (ob. 43 H.), who is believed to have been the teacher or source of Muhammed in Jewish matters (*Polem. u. apologet. Lit.*, p. 110, comp. Zunz, *Ges. Schr.*, II, 21). As a proper name it is not frequent. I have noted but two instances besides those already mentioned: Rabbi Abd A. ibn Na'sir (**נאציר**) is mentioned by Sambari twice, but in the first place the word **עבד** has been omitted

in the MS. or in the ed. (p. 152, last line, see p. 153, line 3; Berliner, p. 67, lines 7 and 11, reproduces the error without any remark; the Index, p. xxi, gives the curious article עבר אללה, ר' אללה, and עבר אללה is wanting on p. xlv. Salomo עברלה (so), ob. 1730 at Jerusalem (*Asulai*, I, 170, ed. Benjacob).

באצט certainly a corrupted word, perhaps the following:

באקי *Baki* (the remnant or eternal); see also Frankl in *Monatsschr.*, XXXII, 409.

גבאר *Djabbâr* (almighty), b. Abd al-Karim, MS. Berlin 250 (*Catal.*, 2, p. 102).

גופאר *Goffâr*, and גפיר.

גראים, see below גראים ע' אלראים.

ואחיד *Wa'hid* (unique), *Monatsschr.*, l. c., p. 329 = MS. Berlin 201 (p. 51); ha-Kohen, physician at Cairo, 1527 (Sambari, p. 158, wanting in the Index, p. xlv); b. al-Sadid abi'l-Bajjan b. abi'l-Man'sur (MS. Bodl., Neub. 1453); Zein [al-Din] (*ibid.*, n. 710); Moses b. A. (*ibid.*, n. 197).

ולי *Wali* (allied, protector, governor), perhaps also corrupt עאלולי, instead of ע' אלולי, *Monatsschr.*, l. c., pp. 327 and 325.

חק *Hakk* (truth).

כאלק *Khalik* (creator).

כאפי *Kâfi* (sufficient), Neub., *Catal.*, p. 660, n. 1971.

כרים *Karim*, even if this is a by-name of a man called Josef, it is by accident, and not connected with the by-name al-Karim of the son of Jakob in the Mahomedan legend (Geiger, *Was hat Muhammed, &c.*, p. 139; *Wiener Jahrbücher*, vol. LXVIII, p. 15; *Litbl. d. Or.*, II, 120); in Jewish legends הצדיק, Arab. al-'Siddik (the true), A. al-Levi (MS. Bodl., Neub. 1979).

לטיף *Latif* (see לטיף), also a son of Fadhl Allah الشراباتي al-Firuzi, who put his name in Arabic letters upon MS. Berlin 246 (*Catal.*, Abth. 2, p. 96). For Moses, called al-Schams Abd al-Latif, the physician שח b. Jefet composed (1285) his חמרת התעודה (*Luncz, Luach E. J.*, I, 1895-6, p. 84).

מחסן *Mu'hsin* (benefactor); Obadja b. A. (MS. Bodl., Neub. 313); Saadia b. A. (*ibid.* 1979).

מלך *Malik* (not "Melk"), b. Isak b. Jeschua (MS. Bodl., Neub. 615).

מנעם *Mun'im* (benefactor, comp. Muhammed b. Abd al-M. at Granada, 1285, ap. Hammer, *Lit.*, VII, 450).

עזי (mighty), at Cairo, 1527 (Sambari, p. 158); 'A., copyist (1333) of MS. Bodl., Neub. 614.

עטם *Atsim* (great).

קאהר *Kahir* (vanquisher; perhaps also in the sense of *Kahhâr*, omnipotent); also the father of Afif, see עפיה (comp. MS. Firk. 778). 'Sadaka b. Abd al-K. (1356), ap. Ahlwardt, V, 552, n. 6287.

ראיס *Raïs* (head, especially of a congregation and such like), often a title, as we shall see under this name. Jekutiel b. Usiel b. 'Obadja ha-Dajjan (1316) is the author of an Arabic work on physis and metaphysis, extracted principally from the *Isharat* of the Sheikh al-Raïs (written אלרייס), Avicenna קדם אללה סרה and the work עבארה of Natsir al-Din al-Tusi and other real philosophers¹. The title *Kitab al-Ilmein*, suggested by Neubauer (*Catal.*, n. 814, p. 163, 5), is improbable. I have seen this MS., and taken a facsimile of the beginning, where I read . . . כתאב אלמל; but even if it were עלמן it would not seem to be a real title. I read the Arabic name of the author Abd al-Raïs b. Abd al-'Aziz (*Monatsschr.*, l. c., p. 330). Neubauer reads דאים *Dâim* (lasting=everlasting), which corresponds better with a name of the eternal. Moreover, in the same MS. at the beginning the name abu Abd al-Dâim is given by Sar Schalom b. Elasar in Damascus (1196); comp. Sar Schalom ha-Levi (*J. Q. R.*, VIII, 555), Sar Sch. b. Schemarja (*Catal. Petersburg*, I, 234), 1378, at Damascus?

רחים *Ra'him* (merciful), also מולי זין אלדולה *Mula Zein al-Daula* (to be added above under n. 178), MS. Bodl., Neub. 125, see Add., p. 1149.

Uncertain is "Elia b. Abd" (the following name seems to be omitted, not the Hebrew "Ebed," as in *Catal.*

¹ אינמחקין, see *Die hebr. Übersetz.*, p. 127.

Petersburg, I, 235, 11), A. 1378; comp. a later Elia in *Monatsschr.*, I. c., p. 325.

500. עבדון *'Abdun*, the Arabic diminutive of Abd; the name ibn Abdun, see, for instance, in *H. Kh.*, VII, 1021, n. 752. Reuben b. Moses Abdon and (his son) Moses lived in Rome, 1536–1552 (in the Index of Vogelstein und Rieger, II, under the proper names, to be completed so, pp. 99, 156, 312, 420); Samuel b. Moses A. copied, 1507, MS. J. Kauffmann 8 (*Catal.*, n. 25, 1898).

501. עבוי? List of subscr.

501^b. עבוד *Abbud?* (slug-a-bed?), family name, Ahron b. Chajjim, Chajjim b. Ahron, Ahron b. Samuel, Samuel (MS. Bodl., Neub. 2443), Amram b. Sa'ad . . . (ibid.), Jehuda and Elia b. Jehuda (ibid. 582).

502. עביר אללה *'Ubeid* (or *'Obeid*) *Allah*, see under עבד אללה (also about עביראן).

502^b. עבירה *Obeida*, or *Ubeida*, *abu*, is a general nickname of Jews (Goldziher, *Muhammed. Studien*, I, 203, n. 3).

503. עביץ? Benjamin *Abiz* (Wiener, ad Josef Kohen, p. 184; "Abez" Kayserling, *Gesch.*, I, 84).

504. ענאב, probably *Udjab* (admirable), Khalfa b. U., ap. Abraham b. David, p. 75, not "Agab," as Kaufmann transcribes (*J. Q. R.*, VIII, 218), neither Hebrew nor Arabic.

505. עניב, "Moisé di Salamon *Aghib*," 1761, in תועפות דאם, by Mord. Baruch Carvalho (or Caravallo, Zedner, p. 166), ap. Cazés, p. 77; I do not know whether transcribed from Hebrew letters. It is not Hebrew, and in Arabic it must be *Adjib* (admirable).

506. ענמי (אל) *al-Adjami* (foreign, barbarous; especially Persian), Mordechai, who copied the work גלגולים (xvi–xvii sec.; Wolf, I, p. 797, n. 1494: Agmi; *Catal. Bodl.*, p. 835).

507. עדי or ערה, ibn . . . , MS. Vat. 76, corrected by Zunz, *Z. Gesch.*, pp. 453–4. The three letters have various pronunciations and meanings, and we are not sure that the MS. itself would offer any certainty about the name.

508. עדאוי, Moses b. Samuel *Adavi*, Zedner, p. 362 (comp. Ghironi, *Toledot G. J.*, p. 248).

509. עדי *Adi* (Arabic proper name, then *ibn* A. a gentilicium), List of subscr.; see also עאדיה.

510. עדילה *Adlla* (feminine form of *Adil*, equal, just, right); Samuel, Conforte, 48 b, 51; Sambari, p. 254.

511. אל(ע)דני *al-'Adani* (of Aden in Yemen, Suj., p. 177)*. Saadia (or Sa'id) b. David (1451–85), a prolific author (*Hebr. Bibliogr.*, XII, 91, XX, 135; *Die hebr. Übersetz.*, p. 969, comp. סעיד). Muallim David (b. Amram?), author of a Midrash (ח' הגדול? Neub. 2338, Add.; *Catal. of the Hebr. MSS. in Berlin*, Abth. 2, p. 9, col. 1; *Catal. Deinard*, 1891, p. 9; Kohut, *Light of Shade*, p. 10; Abu Mansur, p. 14). Elia העריני, author of *Azharot* (*Catal. Bodl.*, p. 925). Salomo b. Josua, author of critical notes to the Mishna (beginning of seventeenth century; *Catal. Bodl.*, p. 2267; comp. Zunz, *Z. Gesch.*, p. 238, note; *Hebr. Bibliogr.*, XVII, 54, where read *Monatsschr.*, 1859, p. 399: "Edni," as in Fürst, *Bibl. Jud.*, I, 222; see also the article of D. Kaufmann, *Monatsschr.*, 1898, p. 41); Samuel b. Jeschua (MS. Bodl., Neub. 1959²; f. 66 b begins ח' (לום) ש' (אלח), attributed to Jehuda ha-Chasid). This information may also be considered as a little supplement to our learned colleague's article on the literature of Yemen (*J. Q. R.*, III, 608). "עדיני *Adni*" as a proper name (Simcha, ap. Wolf, I, pref. p. 38, n. 193) is the biblical עדנה, עדנה? or a mistake?

511^b. עואד *'Iwadh* or *'Awwadh*? (substitute?). I know only the Arabic name عوض; Daud b. עין (MS. Bodl., Neub. 2328); Isachar b. עואד (ibid. 2510); Saadia b. עואד composed some hymns in the ritual of Yemen (Berlin MS., *Catal.*, p. 120, n. 31, 33); according to Saphir (*Eben S.*, I, 87 b) it answers to Obadja, which is improbable, but not impossible, though the sounds of the letters are very different.

512. עיליל *'Uleil* (sick? diminutive of 'Alil?), Jehuda b. U., (Wolf, III, p. 1069; obituary sermon by Samuel de Avila 1720); Salomo b. עיליל built a theatre in Gibraltar (before 1848, Vogelstein and Rieger, l. c., II, 404, without transcription).

[עון אללה] *'Aun Allah* (help of God), b. Musa b. אלעזר.¹ may have been of Jewish birth, and his Hebrew name עזריה, or Eleasar; but he is only known as a Muslim (O'seibia, II, 68; Leclerc, *Hist. de la méd. arabe*, I, 403).

512^b. עז *Izz* (dignity? = *Izz al-Din*), Jomtob (MS. Bodl., Neub. 2525, see Add.; Index, p. 983, "Azz").

513. עוז *Azuz*? ("angusta papillarum foramina habens," Freytag, III, 149), Abraham b. A. ibn Burgil (above, p. 134, n. 61, עז is a printer's error), also Zedner, p. 70; Cazés, p. 313; Chajjim, *Assous*, with ss for *zain*? Ch. A. Nachmani (Conforte, f. 41).

514. עוזה *Azuza*, feminine form of *Azuz*, proper name of a woman. I propose to read so instead of עוניה, daughter of Saadia Maarabi, 1590, *Resp.*, Bezalel, n. 15, f. 49³, ed. Ven., ap. Zunz, *Ges. Schr.*, II, 68.

515. עזר *'Azur* (bad, impious?), A. b. al-Tajjib al-Jahudi al-Baladi is mentioned by O'seibia in the article Ahmed ibn abi 'l-Asch'ath (I, 247, omitted by Leclerc, I, 380). Harun b. A. al-Rahib (the monk, hermit), author of a short chronicle (O's., I, 72), is certainly no Jew, and has nothing to do with Ahron ibn Esra b. Moses (*Hebr. Bibliogr.*, XXI, 84). The title *Kitab Azur* of the biblical book Ezra (Fihrist, I, 23) is not to be derived from عزري (ibid., II, 12). Perhaps the name Esra (see עזיר) has also been changed into the contrary *Azur*? The Kunya *abu עזרא*, ap. David al-Hiti (*J. Q. R.*, IX, 433, 439), since the person so called is hitherto unknown, is suspected; this author writes the Kunyas with Hebrew names, for instance, יעקב (not יעקוב); perhaps he substituted also here a Hebrew name for an Arabic?

516. עזורה *Azura*, feminine form of *Azur*, only in legends (*J. Q. R.*, II, 190).

517. עזיז *Aziz* (mighty) originally a proper name, also an epithet, as it appears, of the prophet Jeremiah (Darmesteter in *Revue des Ét. Juives*, XIX, 56); and it occurs as such of a Jew with an illegible name of his father (בצל יש?)

¹ = Elasar, *Hebr. Bibliogr.*, XVI, 59, note.

or בניליש (?) (בללאריש) (*Revue des Ét. Juives*, IV, 230). Later it has become a family name, for instance, Abraham ben Mahallalel in Ancona, possessor of MS. Halberstam 188 (*Hebr. Bibliogr.*, XVI, 109); Gerson Nissim Israel in Ancona (MS. Bodl., Neub. 44); Jochanan b. Abraham, copyist of MS. Manchester, too much praised by Schiller (*Catal.*, I, p. 158), if we consider his two blunders (p. 154, n. 5, and l. 2); Menachem, 1547 (*Hebr. Bibliogr.*, XVI, 35); Salomo ibn A., quoted by Saadia ibn Danan (Neubauer, *Not. sur la Lexicogr.*, p. 212). Samuel b. A., 1153 (*Rev. des Ét. Juives*, VI, 233) is dubious, perhaps the proper name of Samuel's father.

518. עזירה *Aziza*, feminine form of *Aziz*; Zunz, *Ges. Schr.*, II, p. 43, gives the sense "beloved"? Is Abraham ibn עזירה (MS. Bodl., Neub. 1971) = עזירה, or = עזיר?

519. עזירי *Uzeiri* or *Ozeiri* (al-Uzeiri referring to the diminutive form by which the prophet Ezra is named, *Suj.*, p. 179), with the Jews it might refer to an ancestor called Ezra. I know only one instance, viz. Moses b. Josef b. Moses, possessor of a Midrasch (in Yemen?), MS. Deinard (*Catal. of MSS.*, p. 9).

520. עטאל *Attal* (?). Elia, according to Cazés, p. 312, Freytag, III, 178, has not this form.

521. עטאן 'Attan? (tanner; Freytag, III, 179, has not the intensive form), Israel, 1489, Cod. Vat. 207, ap. Zunz, *Zur Gesch.*, p. 522: "Atan"; perhaps עטאר?

522. עטאר, also עטר (less correct) *Attar* or *Atthar*, originally spicer or apothecary (and has nothing to do with the Hebrew עטרה, from which Fürst would derive it, *Litbl. d. Or.*, II, 692; see Wüstenfeld, *Gesch. d. arab. Aerzte*, p. xiii; Jellinek, *Register zu De Rossi*, p. 30). It has almost become Hebrew: Selamias Davin derives from it a plural עטרים (*Die hebr. Übersetz.*, p. 799)¹. The same name is Raba *Attare*, ap. Zunz, *Z. Gesch.*, p. 522, and Davyn *Actar* (*Revue des Ét. Juives*, VII, 240, see *Jahresberichte der Geschichtswiss.*,

¹ Ibid., p. 1071, under Uri 422 one must read, ³647, 799.

VI, i. 47). The Arabic word appears probably in its genuine sense of apothecary as a by-name of the author of an Arabic work on his art, abu 'l-Muna Kuhin (كهين in the Khedivian Catal., VI, 44) = Kohen; Wolf spells the word badly עטר. And so it may be with respect to three persons who lived in Egypt about 1155, viz. Baruch, Josef and abu 'l-Ridha al-A. (Harkavy, *Meassef Nidd.*, p. 183), and even Cregot (Gross, *Monatsschr.*, 1880, p. 516, note: "Begleitnamen"; comp. *Die hebr. Übersetz.*, p. 666, n. 96).

Elsewhere the name *ibn* A., or simply A., seems to denote one family or more. We know the following persons: Abraham "Abenatar" Melo (Kayserling, *Sephardim*, p. 175, see below under David), and a more recent Abraham "Abenatar" at Marseilles (*Revue des Ét. Juives*, XIV, 502, art. Annuaire); Amram Meschullam b. Jakob A. (Luzzatto, *Ozar tob*, 1880, p. 64); Chajjim, a well-known author (*Catal. Bodl.*, p. 822, Zedner, p. 9: "Aben Attar"; Cazés, p. 289: "Benattar"); אביאטאר, in Catal. Halberstam, p. 88, l. 2, is an error. David עטר אבן, head of the Spanish synagogue in Amsterdam, whose approbation is found in several printed books, is identified by Wolf, III, p. 205, n. 513 b, with David *Abenatar Melo*¹, quoted by Barrios (III, p. 177, n. 467 b, II, p. 797), and by Kayserling (*Sephardim*, pp. 171 and 333). But in his *Bibl. Esp.*, p. 67, he states that Melo died about 1646, and joins (p. 68) a homonymus, preacher and cantor at Amsterdam still living 1713, without mentioning any literary production or any source. Is this indeed a Melo? Is he the man mentioned by Wolf? David Benattar in Tunis, 1867, see Cazés, p. 195. Immanuel ibn עטר, Cantor at Amst., 1686 (*Catal. Bodl.*, p. 2899), is called by Barrios, "Melo, toto melodia" (Wolf, II, p. 798, without Melo; Kayserling, *Seph.*,

¹ The Spanish and Portuguese Jews, like their former countrymen, used to have a double family name: the second is that of their mother before marriage with the Spaniards, the first with the Portuguese (*Rev.*, XXVI, p. 256). Notwithstanding, Kayserling (*Bibl. Españ.*, p. 67) places the family under Melo, without a reference under Abenatur or Atar.

pp. 175, 340, n. 186; *Bibl. Esp.*, without literary production and sources). Jakob b. Abraham ע"ר, 1436 (= Wolf, I, p. 383, MS. Leuwarden 26, Neubauer, *Letterbode*, II, 83). Jehuda b. Jakob, to whom Josef Kilti dedicates his "Minchat Jehuda" (*Hebr. Bibliogr.*, XIX, 62; *Die hebr. Übersetz.*, p. 499); Jehuda, in Fez, ob. 1714 (*Catal. Bodl.*, p. 1292; *Hebr. Bibliogr.*, XVI, 60). Mordechai b. Reuben, 1724 (*Catal. Bodl.*, p. 2978). Salomo b. Ahron b. ע"ר (1638-9, at Venice, MS. Bodl., Neub. 2037); Salomo Benattar (Cazés, p. 183). Samuel, editor Ven. 1605 (*Catal. Bodl.*, p. 2408; Carmoly wrote on the title-page of his book [*Cat.*, p. 39, n. 985] the year 1551). The name ע"ר occurs in the List of subscr. I cannot now guess who may be the Karaïte ארר in the extracts of L. Warner, mentioned by Wolf, III, p. 171, n. 367 b.

523. עטון? 'Utun or Atun? Abraham (Conforte, f. 52 b).

M. STEINSCHNEIDER.

(To be continued.)